

South America

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you may start a vast labor project, as the Egyptians did with the pyramids, when the little brown men of the Nile valley became too numerous. You cannot simply ignore or evade a demographic problem. Yet this is what the world seems to be doing today. Gabbling about "social reforms" has nothing whatsoever to do with the solution of such problems. Birth control is discussed as a solution, but to the peasant, birth control is for the birds. It may solve the overpopulation problem in middle-class suburbs, but not among illiterate peasants. They just jolly well don't care.

Even high churchmen talk nonsense. Brazilian Archbishop Dom Helder Camara, professor of the Recife Institute of Theology, says, "either the Church will ally itself with progressive forces that demand social justice for the enslaved masses or it will perish."

But who are the "progressive forces"? The loud-mouthed Commies talk a good game of "social justice" but they are sold out to the rich. In the end, the problem is more likely to be solved by forces of reactionism than by the so-called "progressive" forces, because, in progressive terms, the problem is actually insolvable. The Church was the mother of our civilization; but it did not create our civilization by crying for "social justice." Our civilization is the product of sharpened human consciousness which grew from knowledge of the higher law. This has nothing to do with anything so jejune as "social justice." The business of religion is to provide man with his relationship to reality, as defined in the first verse of the St. John gospel. When the church performed this function, our western civilization grew from that seed as a matter of course. Today's yammering about "social justice" is a paltry thing by comparison. Man, when his consciousness is sharpened by the higher knowledge and inspiration, becomes magical; he is then really sane, really man, and not a mere animal. When he has been dragged through the sewers of modern ideology, his creative senses are dulled. The "social reformers" will do nothing for the problems of South America, or any other part of the world. A lot of them may be good men, but they do not possess the magic which makes masses of men into something more than two-legged animals. What is needed is a great adventure in human consciousness.

The world needs great men, but it has two-legged jackasses. It has fools like Che Guevara, who go out and try to start an unwanted revolution among peasants. We have cynical Communists who fool the masses so they can live in air-conditioned houses and eat in good restaurants. We have desperate rich men who act as paymasters for such Communists. We have clergymen who try to be economists instead of telling us about the kingdom which is not of this world. We have a desperate shortage of creative souls who might solve some of our real problems. Are you worried about South America "going red"? Don't fret about it. It probably will never happen. The real worry will come when Marxism can no longer channelize the poor, no matter how much money the rich spend promoting Marxism. That will be the time when the egg will hit the fan. The dogooders, reformers, and ideologists depict the problem as being a matter of saving the peasant from oppressors. They are not really thinking of the peasant's problems at all; they are thinking of their own middle-class problems. The young middle-class peace corpsman knows nothing about peasants. He is simply horrified that anyone should be poor, that anyone should be a peasant at all. Oswald Spengler has pointed out that the peasant is "eternal," and he may still be around long after the middle class is gone. It does not matter that the peasant is poor; his ancestors have been poor since time out of mind. South America does not especially need to edu-

Remember When...?

Attending college was a privilege rather than a right?
A farmer could plant what he wished?
Taxes were a nuisance rather than a burden?
The Supreme Court protected society rather than the criminals?
The aged were cared for by their children?
Foreign officials visited the White House without asking for money?
We entered a war to win it?
A life sentence didn't mean parole in 10 years?
Our flag was respected at home and abroad?
America conducted her foreign affairs without consulting the U.N.?
A father went on welfare only out of desperation and got off it as soon as possible?
Charity was a virtue instead of big business?
We could laugh at jokes about the Irish, Negroes, Jews or Swedes without being considered bigots?
The doctor's first question was "Where does it hurt?" rather than "Do you have insurance?"
U.S. Grant was the name of a president rather than a federal handout?
Giving aid to the enemy was treason? Now it's called foreign aid.
The churches preached religion instead of politics?
The schools taught the three R's instead of sex?
You were safe on the streets and in your home?
The news media presented the truth?
The motion pictures were wholesome family entertainment instead of violence and sex?
A policeman was a human being rather than a "pig."

cate the peasant up to middle-class level; there is already a redundant supply of unemployed middle-class intellectuals. The basic problem is a biological problem, a problem of relationship between land, bellies, food supplies, and birth rates. The most futile thing is to sit about arguing questions of ideology or abstract social justice. The peasant does not want to be saved from oppressors; he wants to find an oppressor with real schmalz, one who has plenty of land, and who knows how to oppress peasants properly. Perhaps oppressors are not quite what they used to be. Young men from wealthy families attend the universities, where they are corrupted with Marxism and other futilities. The peasant, failing to find a suitable oppressor in the country, flees to the cities, where he crowds into fetid slums. The peasant sits in his slum and curses the anti-Christ who has brought him here. Can he ever become a successful city-dweller? Not if his spiritual orientations come from Marxists and social-reform humbugs. Changing peasants into successful city-dwellers requires a powerful cultural dynamism. Europe had this in the eighteenth century. Peasants enlightened by a powerful religious tradition are enormously creative; but today they have no such tradition. Instead, they have the gutter-sewerage of Marxism dumped upon their heads by half-baked intellectuals and even by the clergy, who certainly ought to know better. There is no mere problem of saving the peasants from oppressors. The real trouble is that today's oppressors are lacking in proper schmalz. The young men of the wealthy families have read too much Marx in their universities. The clergy have traded the kingdom which is not of this world for a mess of social-reform pottage. They are not even concerned about the peasant at all. They are merely trying to keep the nineteenth century going forever. In South America, as in much of the rest of the world, there is no leadership which recognizes the real problems of our time.

TYRANNY and ANARCHY

Throughout past history Liberty has always walked between the twin terrors of *Tyranny* and *Anarchy*. They have stalked like wolves beside her, with murder in their red eyes, ever ready to tear each other's throats, but even more ready to rend in sunder Liberty herself. Always in the past there has been a monotonously recurrent cycle in the history of free states; Liberty has supplanted Tyranny, has gradually been supplanted by Anarchy, and has then seen the insupportable Anarchy finally overthrown and Tyranny re-established. Anarchy is always and everywhere the handmaiden of Tyranny and Liberty's deadliest foe. No people can permanently remain free unless it possesses the stern self-control and resolution necessary to put down anarchy. Order without liberty and liberty without order are equally destructive; special privilege for the few and special privilege for the many are alike profoundly antisocial; the fact that unlimited individualism is ruinous, in no way alters the fact that absolute state ownership and regimentation spells ruin of a different kind. All of this ought to be trite to reasonably intelligent people—even if they are professional intellectuals — but in practice an endless insistence on these simple fundamental truths is endlessly necessary.

— Theodore Roosevelt

BOOK REVIEWS

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Published twice monthly except July and August, once each, by
CHRISTIAN EDUCATIONAL ASSN.
530 Chestnut Street, Union, N. J. 07083